

St. Cloud State University

## theRepository at St. Cloud State

---

Normalia

Student Publications

---

1-1893

### Normalia [January 1893]

St. Cloud State University

Follow this and additional works at: <https://repository.stcloudstate.edu/normalia>

---

#### Recommended Citation

St. Cloud State University, "Normalia [January 1893]" (1893). *Normalia*. 8.  
<https://repository.stcloudstate.edu/normalia/8>

This Book is brought to you for free and open access by the Student Publications at theRepository at St. Cloud State. It has been accepted for inclusion in Normalia by an authorized administrator of theRepository at St. Cloud State. For more information, please contact [tdsteman@stcloudstate.edu](mailto:tdsteman@stcloudstate.edu).

Bessie Campbell.

JANUARY, 1893.

# *THE Normalia.*

---

Diffused Knowledge Immortalizes Itself.

---

## State Normal School,

AT ST. CLOUD, MINN.

Sustained by the State for the Training of Its Teachers.

### COURSES OF STUDY.

1. An Advanced Course, extending through four years.
2. An Elementary Course, extending through three years.
3. A Professional Course, extending through one year.

The Diploma of either course is a **State Certificate** of qualification of the **First Grade**, good for two years. At the expiration of two years, the Diploma may be endorsed, making it a certificate of qualification of the first grade, good for five years if an Elementary diploma, or a **Permanent Certificate** if an Advanced diploma.

The demand for trained teachers greatly exceeds the supply. Graduates readily obtain positions in the best schools at good salaries.

### ADMISSION.

Graduates of High Schools and Colleges are admitted to the Professional Course without examination. Applicants holding a second-grade county certificate are admitted to the C class without examination. Applicants who do not hold a second-grade certificate must be fifteen years of age *at their nearest birthday* and must pass a creditable examination in Orthography, Reading, Grammar and Language, the general Geography of the world, and Arithmetic equivalent to the demands for a second-grade certificate in these subjects. All the advantages of the school are **FREE** to those who pledge themselves to teach two years in the public schools of the state.

### EXPENSE OF LIVING IS VERY MODERATE.

Living at the Ladies Home, including furnished room, heat, light and table board, is \$2.75 per week. Board in private families may be had at reasonable rates and opportunities are offered for self-boarding in clubs and otherwise.

Catalogues, giving full information, are mailed free to any address. Any questions will receive prompt attention. Address the President.

JOS. CARHART,

St. Cloud, Minn.



# Sensational Bargains

# IN

# Heavy Winter Goods

Now Offered  
BY

R. C. JUNK & CO.

In order to turn our surplus stock into cash within a short time we have sacrificed the prices in every department. The stock we give you to select from is double that of any other concern in Central Minnesota, qualities always high, and at lower prices than others ask for inferior goods. You can always rely on finding everything same as advertised by us.

**CLOAKS, JACKETS AND SHAWLS.** A great many at half price; all at less than cost to manufacture. We will also dispose of the remainder of our Misses' and Children's cloaks at 50 cents on the dollar.

## FUR MUFFS AND BOAS AT A GREAT SACRIFICE.

\$3 French Seal Muffs,	reduced to only	\$1.98.	\$6.00 India Marten Muffs	Reduced to only	\$3.98.
\$2.50 Opossum "	" "	\$1.59.	\$6.50 Brook Beaver	" "	\$3.75.
\$5.00 Genuine Monkey Muffs	" "	\$3.25.	\$15 Angora Fur Sets (Muff and Boa)	" "	\$10.00.

All the above Furs were made expressly for us from selected skins.

A little money now will go a long way in buying warm goods that will protect you from the chilling frosty winds of January. Reduced prices now made on all

**Flannels, Blankets, Hosiery, Underwear,  
Gloves, Mitts, Dress Goods, Wool Scarfs.**

The manufacturers of Cotton goods have advanced their prices; anticipating such an advance we have purchased heavy stocks, and are now in a position to supply the trade at lower prices than other merchants can buy same qualities. It always pays to buy reliable goods, from a reliable house. That's why the public trade at THE POPULAR AND PROGRESSIVE STORE OF

Agents for Butterick's Reliable  
Perfect Fitting Patterns.

R. C. JUNK & CO.

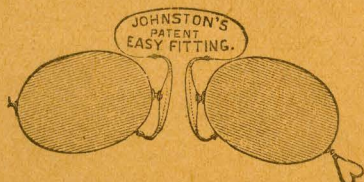
## BARBER SHOP. ★

When you want a good, nice, clean shave or first-class hair cut call at No. 16 Sixth ave. s. Three barbers at work; no waiting.

You can also bring your laundry with you. It will be sent to Minneapolis on Thursday and returned on Saturday in first-class order and will cost you no more than to have it done here.

THOS. P. FLYNN,  
Proprietor.

## A. F. ROBERTSON, Watchmaker & Jeweler.



The Largest Stock  
-of-  
Watches, Clocks,  
Jewelry  
and Silverware  
in the city.

Prices Always the Lowest

510 St. Germain St., ST. CLOUD, MINN

*J. J. Fritz,*

## Artistic Photographer,

Is taking the lead with his fine

## Colodian Photos.

The Latest and Best in Photography.  
Do Not Scratch.  
Better Than the Aristo.



- Special Rates to Clubs and Classes. -

OPPOSITE OPERA HOUSE,

Cor. St. Germain St. and Seventh Ave.

ST. CLOUD, - - - MINN.



# THE NORMALIA.

VOLUME II.

ST. CLOUD, MINN., JANUARY, 1893.

NUMBER V.

## The Normalia.

### EDITORIAL STAFF.

Editor-in-Chief.....	W. A. Shoemaker.
Literary.....	Etta Carrick.
Rostrum.....	{Martin Kranz. Laura Hart.
Exchange.....	{Eleanor I. Cramb. Mabel Rich.
Model School.....	Nellie V. Clute.
Alumni.....	Gertrude Cambell.
Literary Society.....	Kate Keneley.
Young Women's Christian Association.....	Grace Lee.
Personal and Local.....	{T. Grosvenor. Geo. Woodworth.
Business Managers.....	Syver Vinje.

Published monthly during the school year by the students of the St. Cloud Normal school.

Entered at the post office at St. Cloud as second class mail matter, May 26, 1892.

Subscription, 50 Cents a Year.  
Single Copies, 10 Cents.

## Editorial.

We publish in another column a part of an article taken from School Education, written by N. P. Nelson, a member of the class of '91. Attention of our pupils is especially called to the article, firstly, because it comes from one of our number; secondly, because it contains a just criticism on a certain weak, desultory training of the faculty of observation. The article speaks for itself.

\* \* \*

Let every teacher weigh every lesson, every point in every lesson, keeping this one thought in mind: this is a means, not an end. Then the question naturally arises, what is the end to be attained? Is it to meet certain requirements of examination fact mongers, thereby seeking my own honor and glory, or is it primarily to induce a certain

attitude of mind, and, secondarily, to give the pupil material for closer deduction and broader generalization in the future? Power, inclination, material, should be the ends of each day's work.

The next question is this: do the means adopted in this lesson best conserve the end required, if not, why not? In what other way may the material be used so as to reach the end with less waste of time and energy? How much weight must I give to the opinions of older and wiser persons irrespective of reasons given by them which are not reasons to me? In other words, how much of real independence shall I allow myself the pleasure of using?

Let the teacher ask himself these questions and thoughtfully work out the answers, and his growth is assured.

\* \* \*

Is the saying "Knowledge is power" a fallacy? It all depends on the content we put into the word knowledge. If its limits are sufficiently extended to cover what we mean by power, then the statement is true. In that case we might about as well say, "power is power." One may know a great many facts that he may have acquired by the process of mental deglutition, he may have absorbed many conclusions of others without having done much independent thinking. In fact, his knowledge may have been gained in such a way that a habit is formed which will effectually check his "divine curiosity." He becomes an intellectual ostrich. He loves not to weigh, coordinate, and think out, abstruse relations. He has the semblance of thought without the essence. If knowledge simply means a thing known without regard to the mode of the knowing, then, emphatically, knowledge is not power.



## Literary.

### TRAINING PUPILS TO OBSERVE.

BY N. P. NELSON.

For indeed it is well said,  
In every object there is inexhaustible meaning;  
The eye sees in it what the eye brings means of seeing.  
—Carlyle.

Two conditions are necessary to, and involved in, the activity known as perception. These are the physical object impressing the sense and activity of consciousness interpreting the sensation. Light impinges upon the retina the images of thousands of objects, and sound carries to the ear thousands of messages of which we are never conscious, which awaken not the mind to activity. Without this activity there is no perception—one of the conditions is lacking. And it is well that it is so; for if every phenomenon of the physical world should attract its attention the mind would be enslaved to sensuous elements, incapable of free thought.

Out of this great number and variety of phenomena the mind selects here one, and there one, being guided in this selection by interest, and often by habit. The kind of interest, as to whether it is concerned with outer, sensuous attributes or to the deeper meanings embodied in nature, is determined by our surroundings and education, and in a less degree by many other circumstances, perhaps, which it would be hard to enumerate. Habits of observation are acquired by repeatedly seeking for the same objects or attributes until one gets an acuteness in recognizing them, often doing so involuntarily.

The kind of interest which actuates a man in observing objects around him, may easily be inferred from the remarks he makes, and from the attention he gives to the objects, whether these are unmeaning details, or facts embodying valuable significance as do rocks and characteristics of surface to a geologist. Interest of the former kind is apathetic and evanescent; of the latter, keen and permanent.

In traveling over the unsettled prairies a

geologist sees the traces of glacial action, an archeologist sees the traces of an extinct race, an artist admires the roomy, undulating landscape, a farmer observes the quality of the soil, a botanist observes the plants, and a hunter looks for traces of game. Each is interested in these elements with which his mental life has before been concerned, in those attributes of the prairie which have to his mind a significance possessing some sort of value. Who is the better off? The one who becomes acquainted with the greater truths, which elevates him above trifles and draw him near his Maker!

We are agreed, I suppose, that the ultimate purpose of this training of the observation is a familiarity with nature, a skill in discovering and studying at first hand those phenomena which illustrate the laws of natural change and evolution, a skill in recognizing and understanding the features which have a meaning beyond their bare surface aspect.

It is prevalent today to teach pupils how to distinguish and name colors, to teach them the names of solids that they may recognize how the form of objects is based on one or the other of these solids; they are taught the various typical shades of flowers and leaves, the characteristics of land surface, and an unclassified description of animals, and all this without any reference to the grand truths of which these details are more or less typical manifestations.

There is a delusive appearance of genuineness in a course of object lessons like these. Pupils see colors and forms in a great variety of objects, they count the petals in all the different flowers by the roadside, they can apply the right term in describing the margin of any leaf you might show them, and they can point out the hills, valleys and brooks of the neighborhood, naming them correctly.

There may be great enthusiasm, too, in connection with this work, and the teacher believes his pupils are getting a knowledge of nature. But theirs is a knowledge of a few isolated features which point to nothing beyond, which awaken no thought, no dawn-



ing conception of hidden truths. There is a certain attribute of leaves—their margin—which pupils continue to recognize, but will this, in itself, ever lead them to observe other attributes? The forms of objects are compared to the typical forms studied in school, but will this comparison, in itself ever lead a pupil to discover other facts about those objects? It is true that other facts are discovered, but the discoveries are accidental and the number and educational value of them are quite the same as if no object lessons had been given in school.

And then there is another question. Will the interest, gained in school, in these isolated unmeaning facts of nature, remain a permanent interest? We know that a growing mind, striving to attain its self-determined ideals, will have its interest centered in these, while all outside concerns, including the bare facts of botany and zoology learned in school, will become as trifles, no longer interesting. And the converse of this proposition: A mind continuing its interest in the unmeaning features of the physical world does so because more important concerns, higher ideals, have not engaged his attention, because it is not a growing mind, but stagnant, continuing in the same routine of activities. There are thousands of men who assert from their own experience, that there is no use in studying botany, zoology or physiography. That is because these subjects were taught to them without giving them an understanding of the principles which their facts embody.

Discoveries in nature, to be of value to the mind discovering, must have an ideal significance. Our knowledge of nature is measured, not by the sum total of isolated, sensuous facts, with which we may have become familiar through hearing, touch and sight, but it is measured by our conception of the truths which these facts embody. To teach these truths should be a teacher's endeavor in whatever training of the observation he undertakes.

It becomes the teacher's province to select and teach the principles which are adapted

to the capacities of his pupils, and he has many principles to choose from as he will discover after some time of study and reflection. The teacher should always remember that observation cannot be induced by training these outward senses of sight and hearing and touch. They are the servants of the mind. Its intelligence and inclinations alone induce observation. Let teachers develop the intelligence of their pupils, an understanding of the laws by which nature's forces act, and this matter of observation will take care of itself.—School Education.

A person never loses independence by following in the footsteps of another when he has a valid reason for so doing. Should he fail to do so he becomes a slave to caprice.

## Literary Society.

The following paper was read by Mr. Wisely at the meeting of the society Friday evening, December 1. The large company who had the pleasure of listening, felt well paid for attending.

### SOME ELEMENTS OF SUCCESS IN TEACHING.

Very early in the history of this country, while the colonies were still struggling for that freedom which they afterwards gained, and which we now enjoy, there lived among the hills of Vermont a man, rough in manner, and a skeptic in religion; but, withal, a man so generous and patriotic that we feel inclined to overlook his weakness in contemplating his virtues. A man to whom the "granite state" owes more than to any other. Not given much notice by historians, because like many another man of equal worth, instead of repeating his country's command, he shouldered his musket and obeyed them. And after all, these are the men who win the victories and get the results.

"Let not ambition mock their useful toil.

Their homely joys and destiny obscure;

Nor grandeur hear with a disdainful smile,

The short and simple annals of the poor."



But it is not my purpose to eulogize Ethen Allen at this time, much as he may deserve it. I mention his name only to introduce to you a single fact. Ethen Allen wrote a book which he entitled "Reason, the only Oracle of Man." I have never seen the book. I do not know whether or not it is now extant. Neither do I know the nature of the work. I suppose it was an expression of his skeptical views in regard to religion. However that may be, as I read the title it suggested a different line of thought, and it occurred to me that this subject, "Reason, the only Oracle of Man," contains a thought which might be helpful to all of us, especially to the teacher.

Let us understand by reason not merely the process of comparing two objects by means of a third. That is a part of it. Nor do I mean that body of intuitive knowledge, if we have any such, called by some authors "the reason." But let us rather think of that process which distinguishes us from the lower animals; by which we are able to grasp all the conditions and relations pertaining to a subject, and giving each one its proper weight, come to a conclusion. Two armies are met for battle. There is a stream between them, a wood on the north, a range of hills to the left, a swamp to the right. One general has fifty and the other sixty thousand men, etc. Reason is the power of mind which enables the commander, having taken into consideration all these circumstances, to form his plan, and the man that forms the best plan is the best reasoner. Let us include in this subject all that is meant by good judgement, prudence, forethought and cautiousness. The Scotch people call it "common sense," and in common language you often hear such expressions as "he is level-headed," "he has mother-wit," or in the Hoosier dialect, "he has good horse-sense." All this we mean by reason.

Before a Grecian army marched forth to give battle to the enemies of its country, its commander inquired of the oracle concerning the chances of victory. In the temple of justice where the laws were balanced the

assistance of the gods was evoked through the oracle. From all parts there flocked to Delphia an anxious crowd to have the oracle resolve their doubts. A person who entered the dark caverns of this temple, the abode of the gods, is said on returning to the world never to have smiled again. It was to this same oracle that Socrates, the wisest Greek, went for counsel and was informed that he was the wisest man in the world. Not knowing whether the statement was true or not, he went about testing it, asking questions of all whom he met to see if he could find a wiser man than he. After a search of a lifetime he found the oracle was right.

Here in this superstitious practice of the ancients lies the hint for us. We have an oracle in America. Not in some obscure and remote part of the country, but ever present with each individual. Not composed of dark and gloomy caverns, controlled by the mysticisms of gibbering pagans, but illuminated by intellect, guarded by feeling, defended by will.

We stand today upon the hill top of the nineteenth century and look out over this busy world with its varied industries and numberless institutions. As we watch men and women struggling in this great maelstrom of life we are filled with wonder. Why is it that some succeed in mounting steadily, step by step, the stairway of fame, until they stand upon the topmost landing and receive the plaudits of the world; while others toiling by their side with seemingly as much energy and ability, never get above the common atmosphere of daily life and duty? We may not be able to see all the elements which would enter into an exact answer to this question. But we are certainly safe in saying that neglecting to appeal to reason, or lack of judgement, causes many a person to fail. If the boy could have seen himself toiling in the penitentiary as a man, as well as enjoying his stolen pennies as a boy, he no doubt would have left them alone. If the moderate drinker, enjoying his social glass, could see himself in future years, a drunkard wallowing in the ditch, he would crush the



serpent on the floor. If the bigot, who buttons himself up in his narrow ego, rejecting the advice and scorning the opinions of others, could see himself as others see him, he would temper his conduct with reason. If the so-called liberal free-thinker, who, following the narrow path along which his intellect guides him, comes to the conclusion that religion is a farce, and the church a detriment to human progress, had a little Christian grace in his heart, it would so expand that wrinkled organ that he would be able to comprehend even the aim of the church.

Reason or judgment is a remedy for narrow-mindedness. The person whose view is broad, including not only the present, but the past and future also; who not only understands his own vocation in all its details, but whose horizon encompasses all other vocations in any way related to it, will best succeed. Cæsar did not excel in the art of war alone; he was an orator and statesman as well. Luther's judgment led him to see that in order for the masses of Germany to become acquainted with the true principles of Christianity, the Bible should be written in German. Alexander's field of vision included the known world, and he conquered it. We are unsuccessful because we do not see outside the hedge which hems in the oft-traveled road along which we trudge.

American life and education in some respects tend toward narrowness and have a tendency to shut reason out. We welcome to our shores the man from the Emerald Isle, the Englishman with his "blue blood," the German with his earnestness and thought, the Frenchman with his wine and style, the Italian with his music, the Chinaman with his cheap labor, and we soon have them converted into average Americans. There is a growing demand for specialists in all vocations. Go into our great workshops and you will find different men doing each part of the work and knowing little if anything about the other parts. Our ministers are educated for their particular branch of the church, too much as a rule, without a sufficient knowledge of other sects and doctrines. Physicians and

lawyers, in the main, follow their profession too closely. We read American histories, study American science, think American thoughts; we are thoroughly American, shall I say we are becoming narrowly American? What Colridge says of the profession of law: "That its operation upon the mind is like that of the grindstone upon the knife, it narrows while it sharpens," might be said with equal truth of most of the professions of to-day.

How is it in the teaching profession? Has the teacher anything to fear from this spirit of narrowness which is abroad in the world? Has she any use for "common sense?" Can she make reason her oracle? If we stop to consider the variety of school systems and the enthusiasm with which the different theories are advocated; if we observe the war of curricula and listen to the clash of methods "invented" for their presentation, we have some reason to fear that their narrowness may creep into her profession. The teacher is engaged in a new profession, the principles of which are being discovered, and concerning which widely different opinions may reasonably be held. If we consider in addition to this, that she deals preeminently with thought, and is constantly imparting it to minds inferior to her own, which she can easily persuade and convince, we are able to see why teaching more than any other profession, perhaps, is liable to produce persons set in their opinions, bigoted, pedantic, and unreasonable. It is to be lamented that there are so many teachers, so called, with minds so narrow that they do not reach outside the circle of their visiting cards, whose pronunciation is so affected that one can see between every letter in each word, and whose style is so stiff, and manner so full of show, as to make the profession the subject of all kinds of disrespectful remarks. They are of the opinion that knowledge, no matter in how small quantities it may be stowed away, is always in great danger of becoming musty, and needs, therefore, to be constantly aired. The teacher must be exact in pronunciation, because language is largely a matter of imi-



tation with the child; but she need not speak each word as if it were a statue which she had just carved out of the solid marble. The teacher should be a model in politeness, in manner, in style, in all that pertains to good breeding. Says Locke: "The great work of the teacher is to fashion the carriage and form the mind, to settle in his pupils good habits and the principles of virtue and wisdom." This is done largely by example. But that teacher is very far from being a model who so bears herself that she brings upon herself and her profession the contempt of the world. The advice of Quintilian to the Romans would be profitable counsel today: "It is well," said he, "if you can, to get for your son a teacher who is a man of learning, but if this is impossible, let him at least know that he is ignorant, and not to be puffed up with the pretense of knowledge which he does not possess."

The teacher must early know that she is a public factor; a woman among women, a man among men. She has human beings to deal with, and if she appeals to reason she will find that she can not afford to lose the sympathy and co-operation of the public. If she is not guided by judgment, she is constantly cheating herself. She sees nothing good outside herself, because her business is to criticise. She is constantly looking for faults, which are not difficult to find, and her eyes so magnify them that they hide the good entirely from her view. She accepts no advice; pursues no methods other than those which she calls her own by "invention;" believes no theory which is generally accepted, because she would then appear odd. She must place herself on the other side of questions. The attitude of the teacher who is guided by reason is the opposite of this. She continually asks herself: "What can I get from this to help me in my daily work?" For she remembers that the poet has said:

"There is never a pathway so barren,  
But in it is something to love,  
Some bright little sweet-laden blossom—  
Some star gleaming brightly above;  
Some self floating cloud, rich and golden—  
Some song bird melodious and fair;  
There is never a form so dejected  
But marks of God's image are there."

The schools of the Jesuits were very imperfect, but was there nothing good about them? Ratich was extreme and some of his ideas were absurd, but did education receive no impetus from his life? Socrates, Plato and Aristotle lived centuries ago and yet philosophy was never probed deeper than by these master minds. So the teacher finds need for judgment in distinguishing and choosing. She criticises but she tempers it with sympathy and encouragement. Preserving becoming dignity by placing herself in harmony with those she meets, and instilling those ideas which she sees to be good, not by driving, but by removing obstacles from the way and leading. Comenius, in his book, "The Gate of Tongues Unlocked," does not say to his pupil, go forth into the open air and see for yourself, but "Come forth into the open air and I will show you whatsoever God has produced from the beginning, and doth yet effect through nature."

To be able thus to lead and direct, the teacher must have a thorough and comprehensive preparation. A good structure cannot be erected on a foundation too narrow for it. No amount of what Milton calls "mere book learning," will equip her for the work. She should be able to see the school as an institution of society related to all the other institutions of society. She should keep clearly in mind its purpose and consider herself a means for helping it realize that purpose. Unless the teacher confronts her work thus equipped she may be compelled to fall upon her knees, like Louis XVI, before his people, exclaiming, O, God, protect us; we are too young to reign." "From the ninth down to the eighteenth century, the history of Russia is a blank," says the historian. There she was hemmed up in the north-eastern corner of Europe; harassed on the east by the savage Mongolian, on the west by the covetous Poles. She had no escape except by the overland route, no navy, no waters she could call her own, being separated from the Baltic by the Poles and Swedes, and from the Black sea by the Tartars. But at the close of the seventeenth

century a man with a broader mind than any who had yet held sway in Russia, gained control of the government. Reason, in the person of Peter the Great, was enthroned. He saw that in order for his country to hold any place among the warring nations of Europe, she must be equipped as other nations were. He believed the absence of a sea coast to be a source of weakness to any nation, and he did not rest until he had gained a foothold on the Black sea, nor did he stop until he had wrenched from Charles XII the Baltic, also. Thus he gave his country prominence among the nations of Europe, and it is largely due to the genius, insight, energy, and broad views of Peter the Great that Russia occupies even the rank that she does in the world's history today.

The teacher should be such a person as Peter the Great. Her Russia is the public school. She should see more in her work than the mere communication of knowledge. The moral and physical requirements of the school claim her attention. She is a stimulator of thought and should understand her relations to society as a whole. She must understand that the teaching profession is not an exception but that the same practical hard sense which wins in other departments of life, counts in teaching just as much as in any other vocation. She will find her reason "a present help in every time of trouble," for it will enable her to have that insight into human nature which shall give her the power to look down through the rough and ragged exterior of the misused child, to that little spark of light in the soul, and feeding it with the faggots of knowledge, and fanning it with the breezes of sympathy and encouragement, make it burst into a flame that shall burn and purify his whole nature. For after all there is no fixed rule for the teacher to follow and the man or the woman that can take the most boys and girls, and make out of them the most men and women, fully developed and possessing that sense which Quintillian calls "common

sense," prepared to enter all the institutions of society, *is the best teacher*, and may consider that future generation will decide, for we believe that,

"Through the ages, one increasing purpose runs,  
And the thoughts of men are widened by the process  
of the sums."

\* \* \*

The regular meeting of the Society will occur Friday evening, January 20. After the business meeting a short program will be given.

It is expected that Superintendent Seal, of Morrison county, will be present at one of the regular meetings of the society in the near future and deliver an address to its members.

The reading room, through the efforts of the society, has recently been furnished with electric drop lights.

The open meeting given by the society before the school closed for the holidays, was largely attended and was a grand success in every particular.

In the Normal hall Friday evening, January 13, a reception was given by the Literary society for the purpose of welcoming and becoming acquainted with the new students. After a portion of the evening had been spent in social intercourse, a short program, consisting of instrumental music and remarks by President Carhart, was given. In his remarks, President Carhart explained to the new students the nature of the work of the Literary society and the advantages which the work gives to the members of the society. The remarks, though brief, were appropriate, and were humorous as well as instructive. After the program, marching to music was indulged in and continued until the lateness of the hour suggested the idea of returning home.

## Rostrum.

The following is an abstract of a series of rhetorical on Religion and Morality, and Morality in the School, taken from the St. Louis School Report of 1871:



"To the thinking observer, nothing can be more obvious than the fact that the whole fabric of society rests on the proper moral training of the young. The net work of habits and observances which makes social combination possible, which enables men to live together as a community, constitutes an ethical system. In that ethical system only, is spiritual life possible. Without such a system even the lowest stage of society—that of mere savages—could not exist. In the proportion to the completeness of development of its ethical system, a community rises in the scale from barbarism.

In the savage state of society the whole tribe, or people, is held responsible for the deed of a single individual. Among the half civilized people, the family is the unit of responsibility. It is the mark of the first stage of civilization to hold the individual responsible without distinguishing the accidental effects of an action from those of wilful intention. Finally, the enlightened stage of civilization discriminates between malice, error and accident, in weighing the responsibility of human acts.

The close relation of morality, which includes special duties, to religion which contains the ultimate and supreme ground of all obligation, has led to the connection which we see everywhere existing between the system of education and the national religion. The national religion in defining its relation to God, defines its idea in the final destiny of man. Not only does education, moral and intellectual, depend directly upon this, but the form of the government, the constitution of civil society, likewise presupposes that basis.

"Into the realms of the secular has been transferred and recognized the religious principle of responsibility. Modern science also rests on the presupposition that the world is an embodiment of Divine Reason. That men in the finite occupations of practical life shall prefer justice and right to individual gratification is the object of the state. What breaks the laws of right is called a crime. What breaks the mandate of relig-

ion is called a sin. In the distinction between the idea of Sin and that of Crime, lies the ground of the separation of church and state in modern times. Religion proffers reconciliation upon the complete self-surrender of the culprit and meets infinite forfeiture with infinite mercy. The state, on the other hand, deals only with the actual deed and its intent. It measures each deed only by itself and not by the absolute ideal. Modern jurisprudence strictly confines itself to returning the deed upon the doer. It says, "Man shall be self-determined, I will see to that; if he do right he shall reap the fruits of integrity; if he do wrong he shall hurt himself. If he steal, he shall lose his property himself; if he take life, he shall take his own."

Change this and let the church have a hand in directing the jurisprudence, and a confusion enters at once, from the impossibility of reconciling the two standards of estimating the retribution for crime. This is necessarily so, for religion cannot afford to compromise its view of sin as infinitely negative in its nature. If it allows an act of sin to be committed for a finite penalty, it lets go its hold on the eternal and becomes corrupt. To remit all punishment on the ground of infinite mercy, would destroy the ethical world at once.

"Upon the question, whether morality can be taught apart from special religious instruction, depends the answer to the question, whether special religious instruction should be given in public schools. It is clear from the grounds first considered that religion and the state should be separate in order to secure the highest perfection of each. And this doctrine is not based on the denial of the supreme importance of religion, but on the principle that the modern state exists for the realization of one of the principles unfolded by religion, and that this function cannot be performed unless the two are independent as existing institutions.

"Morality is certainly indispensable to the system of education. Whatever separation may be made of religion, morality must be

provided for. At the outset, it has been already acknowledged that religion, containing as it does, the ultimate ground of obligation must necessarily furnish the ground for a system of ethics that grows up under it. But on the same ground that church and state have become independent, why may not the school and the church also sunder to mutual advantage?

"Whatever the church has nurtured to such a maturity that it can live and thrive on its own inherent value, should be no longer supported by mere ecclesiastical authority. If the code of moral duties is supported and recognized fully by the state as necessary to the well-being of society, morality will not lose, but religion will gain by letting the state have charge of moral education. It will gain, for the reason that moral obligation, well taught, strengthens the hold of religion, and this all the more for being based on political or social necessity. Moral law, as thus shown to be the foundation of civilization and all successful human endeavor, is next akin to religion,

[CONCLUDED IN NEXT ISSUE.]

## Personals.

Miss Chaney was called home just at the close of last term to attend the funeral of her father.

May Williams, class of '92, now teaching at Elk River, was in to visit us on the 5th of this month.

Miss Carrie Rich, class of '90, visited the Normal on the 6th.

Miss Mabel Rich was not found in her accustomed place in the History and Science of Education class for two or three days. The matter was inquired into and it transpired that she was out getting accustomed to her after life. She was substituting for Miss Luthy in the Franklin school.

Miss Stella Wilkins, of Montevideo, was married during the holidays to Dr. Harry Corliss of Fergus Falls. Miss Wilkins was one of the class of '91, and Dr. Corliss is a

young physician of Pelican Rapids. The couple are now stopping in Fergus Falls, where Dr. Corliss's parents reside.

Miss McElligott, teacher of mathematics in the Normal school at Moorhead, visited the Normal here Jan. 8th and 9th.

Mr. F. Dobins, of Oberlin College, Ohio, was at the Normal the first of the month working in the interest of the Prohibition party. His object here was to organize a club to work among the students. His labor was in vain.

Rob. Jerrard was absent from school four or five days this month on account of sickness.

## Locals.

The Department of State  
Took a notion of late  
That it wanted some one for an aid.  
So they cast about spry  
With circumambient eye  
To see where the choice should be made.

When the'd sought far and wide,  
They "pitched onto" Hyde,  
Of the State Normal School at St. Cloud;  
And now all his classes,  
Both laddies and lasses  
Have set up a wail long and loud.

But, between you and me,  
We all do agree  
That our loss is to him for the best;  
And we all take great pleasure,  
In dealing full measure  
Of good wishes to him and success.

F. S.

\* \* \*

"Oh, why should the spirit of mortal be proud?" Ask the practice teachers.

The reception given by the Literary Society Friday Eve., Jan. 13, was an enjoyable affair. It would be well if the society would give receptions oftener.

If a person "snores" in class, deal gently with him. He is only thinking of his greater work.



Pitt Colgrove is teaching in Elk River. Watch the increase of demand for Normal teachers from that quarter.

We have the largest Model Faculty this term that was ever known in the history of the school, there being about forty practice teachers.

Mr. Wisely, Mr. Avery, Mr. Shoemaker and Mr. Carhart have moved from their recitation rooms into the new wing since the beginning of the term. We are troubled somewhat by the great amount of light caused by not having blinds for the windows. We are willing to undergo a little discomfort. We should not ask for the world all at once.

We are uncomfortably crowded in the Assembly Hall this term, having to make use of chairs in the outside aisles in order to seat them all.

There is a great increase in the number of boys this term. It looks like foot ball and field sports in the spring.

## Exchanges.

"The measure of one's character is what he would do if he knew it would never be found out."

Alfred Tennyson is the 1,173d person buried in Westminster Abbey.—Ex.

"Our character is but the stamp on our soul of the free choice of good and evil, we have made through life."—Geikie

God and the State confides to the hands of our teachers the ark—the common school—which holds the treasures of the age. Do we bear the burden nobly and for great issues?

An interesting bit of news comes from Michigan University, where a mother has recently entered the freshman class with her two sons.—The Midland.

It is not so much what a man thinks as what he does that makes his place in the world.—Indianapolis News.

We would all be great men if we could be measured by the great things we intend

to do tomorrow.—Atchison Globe.

Quite a novel class yell appears in one of our exchanges:

"Rah! Rah! Rix!  
Mamma's chicks!  
We'll hatch out in  
Ninety-six."

A literary Frenchman, after studying English for a few months, wrote to an American friend: "In small time I can learn so many English as I think I will come at the America and go on the scaffold to lecture."

Love the past, cherish its memories, be thankful for all you owe it, but go on. Before you lies the future, the future of this life, full of possibilities to earnest endeavor, and the greater future beyond. Every day we put a past behind us. May it not be a weight upon our necks, but a stepping stone from whose vantage we shall go to a fuller life, a larger hope, and a brighter youth.—Thorn.

Read the above and think of it for the New Year.

According to D. C. Gilman, of Hopkins University, a liberal education is summed up in the following:

1. Concentration or ability to hold the mind exclusively and persistently to one subject.
2. Distribution or power to arrange and classify the know facts.
3. Retention or power to hold facts.
4. Expression or power to tell what we know.
5. Power of judgment or making sharp discriminations between that which is true and that which is false, that which is good and that which is bad, that which is temporary, that which is accidental and that which is essential.—Aurora.

A graduate of Cornell, David Starr Jordan, who worked his way through college by hard, constant, untiring labor outside of school hours, is president of Sanford University at \$15,000 a year, the largest salary paid to any college president in the United States.—Ex.

## THE GOODNESS OF OUR GOODS

Must draw you here when you come, instead of catchy sightliness and "rackety" methods with insincere mark-down and obviously unreal discounts. Justly enough most ready-mades has an unsavory reputation. Most of it today is indeed wretched stuff and sold crookedly, but ask anyone who has ever worn

## METZROTH BROS.'

Rightly tailored suits or overcoats. Just see what they say about these goods. Hundreds of our suits are now moving about St. Cloud. You'll have tried or are trying them. Experience counts. Our stock is complete and you'll find our prices right.

**METZROTH BROS.**

CORNER STORE,  
*St. Germain St. and 7th Ave.*

## Atwood's Book Store.

Ask For Our  
"State Normal School" Box Paper.

Be Sure and  
Look Over Our Elegant Line of Gift Books.

Call and  
Make an Eearly Selection of Xmas Goods.

**E. W. Atwood & Co.,** Fifth Ave. S.



**A. T. PEFFER,**

PROPRIETOR OF THE

**Fifth Avenue Shoe Store,**

Has the best assortment of the best makes of  
Ladies' Fine Shoes, and also the best class of  
Gents' and Children's Foot Wear to be had,  
and sells them at very low prices.

Also does Repairing the quickest, neatest, cheapest and best.  
**Special Inducements to Students of all Schools.**

**SWANSON'S LAUNDRY**  
STEAM

NEAR THE WEST HOTEL.

**SWANSON BROS., Proprietors.**GOOD WORK.LOW PRICES.

All : Work : Guaranteed : to : Give : Satisfaction.

**BENSEN BROS**  
**GROCERS.**

117 Fifth Ave. S

**Good Goods**

AND

**Low Prices.**

J. A. McDONALD.

W. W. MURPHY

**McDONALD & MURPHY,****Livery, Hack AND Omnibus Stables****109 Fifth Ave. South,**

St. Cloud, Minn.

**EBERHARDT & CO.**

—THE—

**Leading Grocers.**

Our Motto:

\* Fair Dealing and Honest Goods. \*

**13 FIFTH AVE. S.****Cards!**

Society Address,  
Fine Visiting,  
Business,  
Engraved.

CALL AND SEE SAMPLES.

**GEO. S. CLARK,**  
**JOB PRINTER.**

OVER ATWOOD'S BOOK STORE.

**THE ST. CLOUD JOURNAL-PRESS**

(DAILY AND WEEKLY.)

MAKES A SPECIALTY OF NORMAL NEWS.

THE

**WEEKLY JOURNAL-PRESS**

Will be Sent From Date to Jan. 1, 1894,

**FOR \* ONLY \* \$2.**

Daily, 10 cents a Week.

Fine \* Job \* Printing.





## For Schoolma'ams' Use.

A GOLD WATCH \$9.00.

Case is warranted 15 years and has a good American movement, fully warranted.

Also Fine Gold Filled Ladies' Watches, \$15, \$18 and \$20.

A warranted Fountain Pen \$1.50 to \$2.

MAIL ORDERS WILL RECEIVE PROMPT ATTENTION.

We carry everything in the Jewelry line.

GEO. R. CLARK & CO,  
ST. CLOUD.

## Holiday Goods.

AN ELEGANT ASSORTMENT OF



PERFUMES

in Cut Glass and Fancy Packages,  
Suitable for Christmas Gifts, at

B. F. CARTER'S Drug Store,

Grand Central Hotel Block, Fifth Ave.

THE

*John Hancock*

MUTUAL LIFE INSURANCE COMPANY,

— IS A —

Purely Mutual Old Line Company.

Chartered by the State of Massachusetts.

Policies Incontestable and Non-forfeitable after second year.

Cash and paid-up values for every year.

The SIMPLEST and PLAINEST Policy in the world. Examine it.

T. C. WING, - Dist. Agt.  
ST. CLOUD, - - MINN.

**PUFF BROS.,**

— LEADING —

**Bakers and Confectioners.**

— DEALERS IN —

Staple and Fancy Groceries & Delicacies.

We Make a Specialty of Fine Confectionery & Fruits

607 St. Germain st. and Cor. Fifth ave and First st. s.

## NORTHERN \* PACIFIC

Is the only line running

THROUGH PULLMAN CARS

— BETWEEN —

CHICAGO,  
ST. PAUL,  
MINNEAPOLIS

— AND —

North Pacific Coast Points.

THE DINING CAR LINE.

Dining Cars on all through Trains.

The Yellowstone Park Line.

This marvelous WONDERLAND reached only by this line.

THE PEOPLE'S LINE.

The people's highway from Chicago, St. Paul, Minneapolis, Duluth and West Superior to Winnipeg, Helena, Butte, Missoula, Spokane, Tacoma, Seattle, Portland and Puget Sound.

THE TOURISTS' LINE.

The popular line to reach LAKES Pend d' Orielle, Coeur d' Alene, Kootenai, Chelan, the Hot Springs and Mountain Resorts of the NORTHWEST and to ALASKA.

DAILY EXPRESS TRAINS

Have PULLMAN PALACE CARS, PULLMAN TOURIST SLEEPING CARS, FREE COLONIST SLEEPING CARS.

### Through Tickets

Are sold at all coupon offices of the Northern Pacific Railroad to points North, East, South and West, in the United States and Canada.

### TIME SCHEDULE.

#### GOING WEST.

Leave.	Limited.	
St. Paul daily..*4:15pm...	3:00am...	*8:00pm†5:00pm
Minneapolis.....	4:55 ... 6:30 ...	8:35 5:30
St. Cloud.....	7:15 ... 11:50 ...	11:07 8:22
Little Falls.....	8:20 ... 1:00pm...	12:15am 9:25
Brainerd .....		10:30

#### GOING EAST.

Leave.	Limited.	
Brainerd.....	4:55...	5:30am...
Little Falls.....*	8:15 am ... 6:30 ...	*3:00am†2:20pm
St. Cloud.....	9:15 ... 7:40 ...	4:07 3:20
Minneapolis.....	11:45pm...10:00 ...	6:30 6:00
St. Paul.....	12:15 ... 10:30 ...	7:05 6:30

\*Daily via Staples. †Daily except Sunday to and from Brainerd. ‡Daily except Sunday via Staples.

For Rates, Maps, Time Tables or Special Information, apply to E. WOLFSBERG, Agent Northern Pacific R. R., at St. Cloud, Minn., or CHAS. S. FEE,

Gen'l Pass. & Ticket Agent, St. Paul, Minn.

**THE FIRST NATIONAL BANK,**

ST. CLOUD, MINN.

CAPITAL, - \$100,000.

All Business Connected with General Banking will Receive Prompt Attention.

### DIRECTORS.

Jas. A. Bell, L. W. Collins,  
W. Powell, W. B. Mitchell,  
L. A. Evans, John Cooper,  
L. Clark, John Zapp, John  
Bensen, J. G. Smith.

### OFFICERS.

JAS. A. BELL, President.  
L. W. COLLINS, Vice-Pres.  
J. G. SMITH, Cashier.  
E. E. CLARK, Asst. Cashier.



# JANUARY - SALE.



In order to reduce stock and close out broken lines of goods, we are selling all Clothing, Overcoats, Underwear, Furnishing Goods, Etc., during this month, at or below actual cost. It is a rare opportunity to get a nice school suit or a handsome outfit for commencement at a very low figure. Those who deal with us know that we do exactly as we advertise and we can save you from \$2.00 to \$6.00 on a suit or overcoat. We have a number of suits which we have cut in price to \$5.00, that are worth twice that sum. We always have special bargains and will make it worth your while, financially, to give us your trade.



## MITCHELL & ELLIOTT,

NO. 17 FIFTH AVE. S.

Finest Grade Aristos.

*E. J. Kill.*

LEADING

## PHOTOGRAPHER

26 FIFTH AVE. S., ST. CLOUD, MINN.

Special Prices to - -

- - Normal Students.

The New Style Mantella.

## PIONEER MEAT MARKET,

JAKE TROSSEN, Prop.

Fresh & Salted Meats & Poultry. \*

\* Game, Fish, Etc., in Season.

Orders Promptly Attended to.

Telephone 47-2 123 Fifth Ave. S.

## Oscar Becker, -:-

—DEALER IN—

Fruits, Confectionery and Cigars.

A FULL LINE OF

J. H. ROACHE & CO.'S CANDIES,

The Best in the Market.

—Always on Hand.

105 Fifth Ave. S. Opposite West Hotel.

